

A WORTHY

SERMON,

Upon the Lords Supper,

Preached by that constant Mar-
tyr, Maister Iohn Bradford.

Who suffered in Smith-field

Anno Dom. 1555.

1. Cor. 10. 16.

This Cuppe of blessing which we blesse, is it not the Communion of the blond of Christ? The bread which we breake, is it not the Communion of the body of Christ.



LONDON,

Printed by N. O. for Henry Bell, and are to be sold
at his shop in Bechlem. 1621.

WORTHY

MEMORIAL

Upon the Last Supper

Reached by a constant far-
reaching light from London.

Who has in mind to tell
of the Downfall

1. Cor. 10. 16.

The Cup of the Lord which we drink is the cup of the
new covenant, his blood of the new covenant, which
is the blood of the new covenant, the blood of the new covenant.



Printed by M. A. for Henry ... and ...
at the ... in ...

A profitable Sermon,
made by Maister Iohn
Bradford, vpon the Lords
Supper.

I. Cor. 10. 16.

*The Cuppe of blessing which we blesse, is it not the
Communion of the bloud of Christ? The bread
which we break, is it not the Communion of the
body of Christ?*

Here are two Sacra-
ments in CHRISTS
Church: the one of in-
itiatio, that is, whers-
with wee be enrolled,
as it were, in the household & family of
God, which Sacrament, we cal Bap-
tisme: the other, wherwith we be con-
serued, fed, kept, & nourished, to con-
tinue in the family; which is called the
Lords Supper, or the body & bloud of
our Saniour Iesus Christ, broken for
our sins, and shed for our transgressi-
ons.

A Sermon

Of the former Sacrament, that is, of Baptisme to speake now I am not purposed, because occasion and time serue not so thereto. Of the second therefore, will I speake something, by Gods grace, if that first you remember this, that Baptisme in Christs Church, now since Christs death, is come in place of Circumcision, which was in the same Church afoze Christs comming: Whereby we may see, that Christian Parents seeme to bee no lesse bound to offer their Infants and Babes to be baptized, that they may be taken and accounted of vs, as members of Christs mysticall body, wherunto they are receiued and sealed: then were the Hebrewes their children to be taken as pertayning to the couenant and league with God, wherewith they were inrolled, alonely the circumstance of the eight day, not necessaris to be obserued, being now abrogated.

But to come againe: Of the Lords Supper, I am purposed presently to speake, thzough the helpe of God, because

Baptism is
in place of
Circumci-
sion.

Christian
mens chil-
dren
ought to
be bapti-
zed.

Rom.4.

Because we are assembled in Christ
(I hope) to celebrate the same.

Now, that the things which I shall
speake, may be better observed, and
carried away of you, I will tell you
how, and in what sort I will speake of
it. Three things would I have mar-
ked, as the principals and scopes,
whereto I will referre all that I shall
at this time speake thereof. They bee
these: *Who, what, & wherefore*. What
is (to make it more plain) who did in-
stitute this thing which we are about
to celebrate, this is the first.

The second is, *What the thing is,*
which is instituted.

And the last is, *Wherefore and to*
what end it was instituted, whereby
we shall be taught how to use it.

For the first, who did institute this
Sacrament and Supper. You all do
know, that things are more este-
med sometime for the dignitie and
authorizty of the person, sometime
for the wisdome of the person,
sometime for the power and magnifi-
cence of the person, & sometime for the

Who did
institute
this Sacra-
ment.

tender loue & kindnes of the person. If
 need were, I could by examples let
 forth euerie one of these, but I hope it
 is not necessary. Now then how can
 the thing which we be about to cele-
 brate, but bee esteemed of euery one
 highly, in that the authoꝝ of it doth
 want no dignity, no authozity, no
 wisdom, no power, no magnificence,
 no holinesse, no tender loue and kind-
 nes: but hath all dignity, authozity,
 wisdom, power, magnificence, &c,
 and all that can be absolutely wished.

He is God eternall, coequall, and
 substantiall, with the Father, and
 with the holy Ghost, the image of the
 substance of God, the wisdom of the
 Father, the brightnesse of his glo-
 ry, by whom all things were made,
 are ruled and gouerned. Hee is the
 King of all kings, and the Lord of all
 Lords. He is the Messias of the world,
 our most deare and louing Brother,
 Saviour, Mediatour, Aduocate, In-
 tercessour, Husband, Priest. So that
 the thing which commeth from him,
 cannot but bee esteemed, loued, and
 embraced.

embraced, if dignity, authority, wisdom, power, glory, goodnesse, and mercy like vs. Yea, if any thing that can bee wished, like vs, then cannot this which our Lord did institute, but like vs; and that so much the more, by how much it is one of the last things which he did institute and command. God open our eyes, to see these things accordingly: so shall wee come with more reuerence to this Table of the Lord: which thing hee grant for his mercies sake. Amen.

And thus much for the first, who did institute this Sacrament.

Now to the second. What the Sacrament is. If we shall aske our eyes, ² What the Sacramēt is. our nose, our mouth, our taste, our hands, and the reason of man: they will all make a consonant answer, that it is bread and wine. And verily, herein they speake the truth, and lye not; as by many things may be proued, although the Papists prate their pleasure to the contrary.

And here, my dearely beloued, I thinke I shall not bee either tedious

Vpō trans-
substanti-
ation, all
popery al-
most is
builded.

The Sa-
crament
of the po-
pish Masse
nor the
Sacramēt
of Christs
body.

or vnprofitable vnto you, if I carry a little in shewing this verity, that the substance of bread and wine remains in the Sacrament, after the words of consecration (as they cal them) be spoken. Whereby we may learne what shamelesse beasts they be, which would enforçe men to beleue Transubstantiation, which is an error: whereupon in a manner, dependeth all Popery; for it is the stay of their Priesthood, which is neither after the order of Aaron, nor after the order of Melchisedech: but after the order of Baal, which thing is something seen by their number. For the false Prophets and Priests of Baal were alwayes many mo in number, when the wicked were in authority, then the true Priests & Prophets of the Lord, as the holy Histories of the Bible doe teach. Reade 1. Kings chap 18.

That in the Supper of the Lord, or in the Sacrament of Christs body (which the Papists call the Sacrament of the Altar) as though that were Christs Sacrament, which thing

thing they can neuer proue: for it being peruerbed, and bled to a contrary end, as of sacrificing propitiatorily, for the sinnes of the quicke and of the dead; of idolatrie, by adozing or worshipping it by godly honour, &c. is no more Christs Sacrament, but an horrible pzophanation of it; and therefore, as Christ called Gods Temple, which was called an house of prayer, for the abusing and pzophaning of it by the Pzests, a den of Theeues: so this which the Papiſts cal the Sacrament of the Altar, full truely may we call an abominable Idoll: And therefore, I would all men should know, that the Sacrament of the Altar, as the Papiſts now do abuse it, omitting certaine ſubſtantiall points of the Lords institution, and putting in the ſtead thereof, their owne dregges and dreames, is not the Sacrament of Christs body nor the Lords Supper: whereof when we ſpeake reuerently, as our duty is, wee would not that men should thinke we ſpeake it of the popiſh maſſe: that (I ſay) in the Supper

per of the Lord, or in the Sacrament of Christs body, there remaineth the substance of Bread and Wine, as our senses and reason doe teach, these many thing also doe teach the same.

The first
reason a-
gainst
Transsub-
stantiati-
on.

First, the holy Ghost doth plainly tell vs, by calling it often bread, after the words of Consecration, as 1. Corinthians 10. Is not the bread which we breake, a partaking of the body of Christ? saith Paul.

Loe plainly hee saith: The bread which we breake, not onely calling it bread, but adding thereto breaking, which cannot be attributed, either to Christs body, whereof no bone was broken; either to any accident, but must needs be of a substance, which substance if it bee not Christs body, cannot be but bread.

As in the 11. Chapter foure times hee plainly calleth it: Hee that eateth of this bread: Hee that receiuerh this bread, &c. And in the Acts of the Apostles wee reade, how that in speaking of the Communion, They
met

met together to breake bread, &c. So that it is plaine, that the substance of Bread and Wine doe remaine in the Supper, after the words of Consecration: As also may appeare plaine-ly by CHRISTs owne words, which calleth that which he gaue them in the cuppe, Wine, or the fruit of the Wine; as both Mathew, and Marke do write. Whereby wee see, that there is no Transubstantiation of the Wine: and therefore may wee also see, that there is no Transubstantiation of the bread.

As for the Papists cauilling, how that it hath the name of bread, because it was bread, as Simon the Leper, was called Willerous, though hee was healed: or as Moses Rod, being turned into a Serpent, was called a Rod still, it proueth nothing. For there was in the one a plaine sight, and the senses rectified that Simon was no Leper: and in the other, a plaine mention, that the Rod was turned into a Serpent. Contrariwise, concerning the Sacrament, neither

An answer to the Papists cauill for the foresayd reason.
Mat. 26.
Exod. 7.

the senses see any other thing then bread, neither is there any mention made of turning. And therefore their canill is plainly seene to be but a canill, and of no force. But to come againe, to bring moe reasons of transubstantiation.

The second reason against Transubstantiation.

Mat. 26.

Mar. 14.

Luke 22.

1. Cor. 11.

Secondly, that the substance of bread remaineth still, the very text both teach. For the Euangelists, and the Apostle Saint Paul do witness, that Christ gaue that to his Disciple, and called it his body which he tooke, on which he gaue thanks, and which hee brake: but he took bread, gaue thanks on bread, and brake bread; Ergo, hee gaue bread, and called bread his body, as hee called the Cuppe the new Testament.

So that it followeth by this, that there is no Transubstantiation. And this reason I my selfe haue promised in writing, to proue by the authority of the Fathers: namely, Irenaeus, Tertullian, Origen, Cyprian, Epiphanius, Hieronimus, Augustinus, Theodoret, Bede, if so be I may haue the vse of my booke.

Whith

vpon the Lords Supper.

11

Thirdly, that in the Sacrament, The third
there is no Transubstantiation of reason a-
the bread, by this reason I do proue: gainst
Like as by our Saviour Christ, the Transub-
spirit of truth spake of the bread, stantiatio-
This is my body: So saith the same
spirit of truth, of the same bread,
That we many, are one body, and one
bread &c. I. Cor. 10.

So that as it appeareth, the Sacra-
ment not to bee in the Church, by
Transubstantiation, enen so is it not
Christs naturall body, by Transub-
stantiation.

Fourthly, I proue that there is no The fourth
Transubstantiation by Luke and reason a-
Pauls words spoken ouer the Cuppe: gainst
for no lesse are they effectual to trans- Transub-
substantiate the cup then these words stantiatio-
spoken of the bread, are operatorious
and mighty to transubstantiate the
bread. For as they say of bread, This
is my body, so say they of the cuppe,
This Cup is the new Testament: which
thing is absurd to bee spoken or
thought; either of the cuppe, or of the
thing in the cup by Transubstantia-
tion.

tion. Yea, rather in saying these words, The Cup is the new Testament: we are taught by their coupling this word Cup, to the demonstrative, This, how wee should in these words, This is my body, know that this word, This, doeth there demonstrate bread:

Fiftly, that the substance of bread remaineth in the Sacrament, as the reasons before brought forth doe proue, so doth the definition of a Sacrament. For the fathers do affirme it, to consist of an earthly thing, and of an heavenly thing, of the word and of the element, of sensible things, and of things which bee perceived by the mind. But Transubstantiation taketh cleane away that earthly thing, y^e element, the sensible thing, & so maketh it no Sacrament. And therefore the definition of a Sacrament full well teacheth, that bread which is y^e earthly thing, the sensible thing, and the element, remaineth still, as saint Augustine saith: The word cometh to the element, (he saith not, taketh away

way the element,)and so it is made a Sacrament.

Sixtly, the nature and pꝛoperty of a Sacrament, teacheth this also which I haue affirmed. ffoꝛ as Cyprian wꝛiteth, y^e Sacraments beare the names of the things which they signifie : so doeth Saint Augultine teach, that if Sacraments haue not some signification with the things whereof they be Sacraments, then are they no Sacraments.

The sixt reason against Transsubstantiation. Cyprian, in Sermone de Chrismat. Augustinus ad Bonifacium.

Now in the Lords Supper this similitude is first in nourishing, that as bread nourisheth the body; so Christs body broken, feedeth the soule. Secondly, in bringing together many into one, that as in the Sacrament, many graines of Corne are made one bread: many Grapes are made one liquor and Wine: so the multitude which worthily receiue the Sacrament, are made one body with Christ, and his Church. Last of all, in one vnlikely likelineſſe or similitude, that as bread eaten, turneth into our nature: so we rightly, eating the Sacrament

ment by faith, turne into the nature of Christ.

So that it is plaine to them that will see, that to take the substance of bread away, is cleane against the nature and propertie of a Sacrament.

I will speake nothing how that this their doctrine of Transubstantiation, beside the manifold absurdities it hath in it, (which to rehearse I omit) it vtterly ouerthroweth the vse of the Sacrament, and is cleane contrary to the end wherefoze it was instituted, & so is no longer a Sacrament, but an Idol; and is the cause of much Idolatry, conuerting the peoples harts, from an heavenly conuersation to an earthly; & turning the Communion, into a priuate action, and a matter of gazing and piping, of adoring & worshipping the worke of mens hands, for the liuing God which dwelleth not in Temples made with mens hands, much lesse lyeth he in Pires and Chests; whose true worshippe is in spirit and verity, which God grant vs all to render vnto him continually. Amen.

The

The Sacrament of Baptisme both also teach vs, that as the substance of the water remaineth there: so in the Lords Supper, remaineth the substance of bread after consecration. For as by Baptisme we are engrafted into CHRIST; so by the Supper we are fedde with Christ. These two Sacraments, the Apostle gladly coupleth together, 1. Cor. 10. and 1. Cor. 12. Wee are baptized into one body (sayth he) and haue drunke all of one spirit, meaning it by the Cup: as Chrysostome and other great learned men doe well interpret it. As therefore in Baptisme, is giuen vnto vs the holy Ghost, and pardon of our sinnes, which yet lie not lurking in the water: so in the Lords Supper, is giuen vnto vs the Communion of Christs body and blood, that is, grace, forgiveness of sins, innocencie, life, immortality, without any Transubstantiation, or including of the same in the bread. By Baptisme, the old man is put off, and the new man put on; yea, Christ is put on, but without Trans-

The sequenth reason against Transubstantiation.

Gal. 3.

substantiating the water. And enen so it is in the Lords Supper. Wee by faith spiritually in our soules do feed on Christs body broken, do eate his flesh and drinke his blood, doe dwell in him, and hee in vs, but without Tranſubſtantiation.

An answer
to the Pa-
piſts cauill
for the
foreſayd
reason.

As for the cauill they make, that wee are baptized into one bodie, meaning thereby the myſticall body, and not the naturall body of Chriſt, whereby they would enſorce that we are fed with the naturall body of Chriſt; but we are not ingrafted into it, but into the myſticall body, and ſo put away the reason aforesayd: As for this cauill, I ſay, we may ſone auoyde it, if ſo be that we will conſider how that Chriſt which is the head of the myſticall body, is not ſeparate from the body; and therefore to be ingrafted to the myſticall body, is to be ingrafted into the naturall body of Chriſt, to be a member of his fleſh, & bones of his bones: as Pope Leo full well doeth witneſſe, in ſaying: that *Corpus regenerati ſit caro crucifixi*: The body

body (saith he) of the regenerate, is made the flesh of Christ crucified. And hereto I could adde some reasons for the excellency of Baptisme. I thinke it be more to be gotte, then to be nourished. As for the excellent miracle of the patefaction of the Trinity, and the descending of the holy Ghost in Baptisme in a visible forme, the like whereto was not seene in the Lords Supper: I will omit to speake of further, then y I would you should know how it were no mastery, to set forth the excellency of this Sacrament, as well as of the Supper.

It is a plaine signe of Antichrist, to deny the substance of bread and wine to bee in the Lords Supper after consecration: for in so doing, and granting Transubstantiation, the proprietie of the humane nature of Christ is denied. For it is not of the humane nature, but of the diuine nature, to bee in many places at once. As Dydimus, De Spiritu sancto, doeth proue thereby the diuinity of the holy Ghost,

The eight
reason.

How grant Transubstantiation, and then Christs naturall body must needs be in many places, which is nothingeles but to confound the two natures in Christ; or to deny Christs humane nature, which is the selfe same that S. Iohn saith, to deny Christ to be come in the flesh. And this who so doeth, by the testimony of S. Iohn, is an Antichrist in his so doing, whatsoeuer otherwise he do prate.

Reade S. Augustine, in his Epistle to Dardanus, & his 10. and 30. Articles ppon Saint Iohn, and easily you shall see how that Christs body must needes be in one place. *Oportet in uno loco esse.* But his Truth is in all places.

The ninth
reason.

If there be no substance of bread in the Sacrament, but Transubstantiation, then Christs body is receiued of the vngodly, and eaten with their teeth; which is not onely against S. Augustine (calling this speech, Except you eate the flesh of the Sonne of man, &c. A figuratine speech:) but also against the plaine Scriptures, which
af

affirme them to dwell in Christ, and Christ in them, and they to haue euermore lasting life that eate him; which the wicked haue not, although they eate the Sacrament. He that eateth of this bread, (sayth Christ) shall liue for euermore. Therefore, they eate not Christs body, but (as Paul saith) they eate in iudgement and damnation, which, beleeue it, is an other manner of thing then Christs body.

And this doth S. Augustine affirm, saying: None do eate Christs body, which is not in the body of Christ, that is (as hee expoundeth it) in whom Christ dwelleth not, and he in Christ. Which thing the wicked doe not, because they want faith and the helpe Spirit, which be the meanes whereby Christ is receiued.

To the things which I haue brought here forth, to improue transubstantiation, I could bring in the Fathers to confirme the same, which succeeded continually many hundred yeares after Christ. Also I could shew that Transubstantiation is but a

new doctrine, not established, before Sathan (which was tyed for a thousand yeeres) was lettten loose. Also I could shew, that euer hitherto, since it was established, in all times it hath been resisted and spoken against. Yea, before this doctrine, the Church was nothing so endowed with goods, lands, and possessions as it hath been since. It hath brought no small gaine, no small honour, no small ease to the Cleargie: and therefore no maruaile though they strue and fight for it.

It is their Maozim, it is their Helena. God destroy it with the breath of his mouth, as shortly hee will for his names sake. Amen.

If time would serue, I could and would here tell you of the absurdities which come by this doctrine: but for times sake I must omit it. Onely, for Gods sake see this, that this their doctrine of Transubstantiation is an vntruth, already I haue proued; and forget not, that it is the whole stay of all Popery, and the pillar of their Priesthood: whereby Christ Priest-

hood,

hood, Sacrifice, Ministry, and Truth
is letted, yea peruerthed, and vtterly o-
uerthrowne.

God our Father, in the bloud of
his Sonne IESVS CHRIST, open
the eyes and mindes of all our Magi-
strates, & all other that beare the name
of Christ, to see to it in time, to Gods
glozy, and their owne saluation.
Amen.

Now to retorne to the second mat-
ter, what the Sacrament is; you see
that to the senses and reason of man,
it is bread and wine: Which is most
true, as by the Scriptures, and o-
therwise I haue already proued: and
therefore away with Transubstanti-
ation.

But here, lest we should make it no
Sacrament, for a Sacrament consi-
steth of two things: and lest a man
should by this gather, that we make it
none other thing but bare bread, and
a naked signe, and so rayle at their
pleasure on vs, saying: How can a
man be guilty of the body & bloud of
Christ, by vnworthy receiuing it, if it
bee

bee but bare bread, and so forth: For this purpose, I will now speake a little more hereabout, by Gods grace, to stop your mouthes, and so to stirre by your good hearts, more to the worthy estimation and perception of this holy mystery.

When a louing friend giueth to thee a thing, or sendeth to thee a token (as for an example, a napkin, or such like) I thinke thou doest not as thou shouldest do, if that with the thing, thou considerest not the mind of thy friend, that sendeth or giueth the thing; and according thereunto esteemest and receivest it.

And so of this bread, thinke I, that if thou doe not rather consider the minde of thy loue Christ, then the thing which thou seest: yea, if thou do not altogether consider Christs mind, thou dealest vntruthfully, and Strumpetlike with him, For it is the property of Strumpets, to consider the things given and sent them, rather then the loue and mind of the giuer and sender: whereas the true louers
doe

doe not consider, in any point, the things given or sent, but the minde of the party.

So we, if we be true louers of Christ, must not consider barely the outward thing which wee see, and our senses perceiue; but rather altogether, wee must and should see and consider the minde of Christ, and hereafter and accordingly to it, to esteeme the Sacrament.

But how shall we know the minde of Christ? Surely, as a mans minde is best knowne by his word: so by Christs word shall we know his mind.

Now his words be manifest, and most plaine: This (sayth he) is my body: therefore, accordingly should wee esteeme, take, and receiue it. If hee had spoken nothing, or if hee had spoken doubtfully, then might we haue beene in some doubt. But in that hee speaketh so plainly, saying: This is my body: Who can, may, or dare bee so bold as to doubt of it? Hee is the truth and cannot lye; he is omnipotent and can do all things: therefore it

is

is his body. This I beleue, this I confesse, and pray you all heartily to beware of these and such like words, that it is but a signe or figure of his body: Except ye will discerne betwixt signes which signifie only, and signes which also do represent, confirme, and seale vp (or as a man may say) giue with their signification. As for an example: An Iuy bush, is a signe of Wine to be sold: the budding of Aarons Rodde, did signifie Aarons Priesthood, allowed of the Lord: the reservation of Moses Rod, did signifie the rebellion of the children of Israel: the stones taken out of Iordan, Gedeons fleece of wolle, and such as these, be signes significative, and shew no gift. But in the other signs, which some call exhibitue, there is not only a signification of the thing, but also a declaration of a gift, yea in a certaine manner, a giuing also: As Baptisme not onely signifieth the cleansing of the conscience from sinne, by the merits of Christs blood, but also is a very cleansing from sinne. And therefore it

it was sayd to Paul, that hee should arise and wash away his sins, and not that hee should arise and take onely a signe of washing away his sinnes: In the Lords Supper, the bread is called a partaking of the Lords body, and not only a bare signe of the Lords body. This I speak not, as though the elements of these Sacraments were Transubstantiate, which I haue already impugned; either as though Christs body were in bread or wine, or that it were tyed to the elements otherwise then Sacramentally, and spiritually; either that the bread and wine may not, and must not be called Sacramentall, and externall signes: but that they might be discerned from significative and bare signes only, and be taken for signes exhibitue, and representative. By this meanes a Christian conscience will call and esteeme the bread of the Lord, as the body of Christ. For it will neuer esteeme the Sacraments of Christ, after their exterior appearance, but after the words of Christ.

where.

whereof it commeth, that the Fathers, as Chrysostome and others, doe speake with so full a mouth, when they speake of the Sacrament: for their respect was to Christs words. If the Schoole-men which followed had the same spirit which they had, then wold they neuer have consented to Transubstantiation. For with great admiration some of the Fathers doe say; that the bread is changed or turned into the body of Christ, and the wine into his blood: meaning it of a mutation or change, not corporall, but spirituall, figurative, Sacramentall, or mysticall. For now it is no common bread, nor common wine, being ordained to serue for the food of the soul. The Schoole-men haue understood it, as the Papists now speake of a substantiall changing, as though it were no great miracle, that common bread should now be assumed into that dignity, that it should bee called Christs body, and serue for a celestiall foode, and be made a Sacrament of his body and blood.

As befoze therfore I haue spoken, Christs
 I would wish that this Sacrament presence
 should bee esteemed, and called of vs in the
 Christian men, after Christs words: Supper.
 namely, the bread Christs body, and
 the wine Christs bloud, rather then o-
 therwise. For that I meane any other
 presence of Christs body, then a pre-
 sence of grace, a preseruer to faith, a
 presence spiritually: and not corporal-
 ly, really, naturally, and carnally, as
 the Papists do meane. For in such
 sort Christs body is onely in heauen,
 on the right hand of God the Father
 almighty, whither our faith in the
 vse of the Sacrament, ascendeth and
 receiveth whole Christ accordingly.

Yea, but one will say, that to call the An obie-
 Sacrament on that sort, is to giue an tion.
 occasion of Idolatry to the people,
 which will take the Sacrament which
 they see simply for Christs body, as by
 experience wee are well taught: and
 therfore it were better to cal it bread,
 and so lesse harme should be, especially
 in this age.

To this obiection I answere, that An answer
 in

indeed great Idolatry is committed to, and about this Sacrament; and therefore men ought, as much as they can, to auoid from occasion of confirming it.

But in as much as the holy Ghost is wiser then man, and had foresight of the euils that might be, and yet notwithstanding, doth call it Christs body: I thinke we should do euill, if wee should take vpon vs to refoyme his speech.

If Ministers did their dueties in Catechizing, and Preaching, then doubtlesse, to call the Sacrament Christs body, and to esteeme it accordingly, could not giue occasion to Idolatrie, and confirme it.

Therefore, Woe vnto them that preach not.

There bee two euills about the Sacraments, which to auoide, the holy Ghost hath taught vs. For lest we should with the Papists, think Christs body present in, or with the bread really, naturally, and corporally, to be receiued w our bodily mouth (where there

there is no other presence of Christs
body then spiritual, and to the faith)
in many places hee repeeth still the
same of bread, as in the Epistle to the
Corinthians, the tenth and eleventh
Chapters. And lest we should make too
light of it, making it but a bare signe
and no better then common bread, the
holy Ghost calleth it Christs body;
whose speech I wish we would followe,
and that not onely as well to amoyne
the euill; which is now adayes most
to be feared concerning the Sacra-
ment, I meane; of contemning it, and
also for that no faithfull man com-
meth to the Sacrament for ordinarie
bread simply; but rather, yea, toge-
ther to communicate with Christs bo-
dy and blood. For else to eat and
drinke (as Paul saith) they haue houses
of their owne.

The contempt of the Sacrament,
in the dayes of King Edward, hath
caused these plagues vpon vs present-
ly, the Lord bee mercifull vnto vs. A-
men. And thus much for the obiection,
of calling the Sacrament by the name
of Christs body.

C

What

Another
obiection
of Christ,
presence
in the Sa-
crament.

What (saith one?) to call the Sacra-
ment Christs body, and to make none
other presence then by grace; or spiri-
tually to faith; which is of things ho-
ped for, and of things which to the bo-
dily senses do not appeare, is to make
no presence at all, or to make him
none otherwise present, then he is in
his word when it is preached: and
therefore what needs wee to receiue
the Sacrament, in as much as by this
doctrine; a man may receiue him day-
ly by the field, as well, and as much as
in the Church; in the celebration and
use of the Sacrament.

Unto this obiection, I first answer:
That indeede, neither the Scripture,
nor Christian Faith, will giue vs leave
to make any carnall; reall, naturall,
corporall, or any such grosse presence
of Christs naturall body in the Sacra-
ment.

For it is in Heauen; and the Hea-
uens must haue it (as saith Peter) till
Christs comming to iudgment; except
wee would denie the humanity of
Christ, and the verity of mans nature
in

in him. The presence therefore which
we beleue and confesse, is such a pre-
sence, as reason knoweth not, and the
world cannot learne, nor any that lo-
keth in this matter with other eyes, or
heareth with other eares, then with
the eares and eyes of the Spirit and
of Faith.

Which Faith, though it be of things
hoped for, and so of things absent to
the corporall senses, yet this absence,
is not an absence, in deede, but to rea-
son; and the old man; the nature of
Faith, being a possession of things ho-
ped for. Therefore, to grant a presence
to Faith, is not to make no presence
at all, but to such as know not Faith.
And this the Fathers taught, affirm-
ing Christ to be present by grace, and
therefore not only a signification,
but also an exhibition and giuing
of the Grace of CHRIST
body; that is, of life, and of the
seede of immortality, as Cyprian
writeth. Wee eat Life, and
drinke Life, saith Saint AVGV-
STINE.

- Wee seele a presence of the Lord by
 Grace, or in grace, saith Chrysostome:
Athanasius Wee receive the celestiall foode, that
 commeth from aboue, saith Athanasius.
Hilarius. Wee receive the proprietie of the
 naturall coniunction, and knitting to-
 gether, sayth Hillarius. Wee receive
 the nature of the flesh, the blessing that
 giveth life in Bread and Wine, sayth
Cyryllus. And elsewhere he sayth, that
 with the Bread and Wine, wee eate
 the vertue of Christs proper flesh, life,
 grace, and the proprietie of the body,
 of the onely begotten Sonne of God;
Basilus. which thing he himselfe expoundeth to
 be life. Basilus saith, that wee by the
 Sacrament receive the mysticall ad-
 vent of Christs grace, and the very
 vertue of his very nature. Ambrose
Ambrosius. saith, that wee receive the Sacra-
 ment of the true body. Epiphanius
Epiphanius saith, wee receive the body or grace.
Hieronimus And Hierome saith, that wee receive
 spirituall flesh, which he calleth other
 flesh, then that which was crucifi-
 ed: Chrysostome sayth, that wee
 receive influence of grace, and the
 Grace

Grace of the holy Ghost. Saint Augustine saith, that we receiue grace and veritie, the inuisible grace and holinesse of the members of Christs body. All the which sayings of the Fathers, doe confirme this our faith and doctrine of the Sacrament; wee granting in all things hēerein vnto them, & they in like manner vnto vs. And therefore they are lying lippes, which both belie the Doctors, as thogh they granted a carnall and reall presence of Christs body, naturally and corporally after the Papists declaration and meaning: and which belie vs also, as thogh we denied all presence of Christ, and so made it but a bare signe.

These lying lips the Lord will destroy, if they repent not, and with vs beleue, and teach the truth, that the Sacrament is the foode of the Soule, a matter of faith, and therefore spiritually and by faith to be talked of and vnderstanded: which faith they want, and therefore they erre so grossely, in that they would haue such a presence

of Christ, as is contrary to all the Scriptures, and to our Christian Religion: whereby commeth no such commodity to the receiuer, as by the Spirituall presence which we teach, and according to Gods word doe asse firme.

For we teach these benefits to be had by the worthy receiuing the Sacrament; namely, that we abide in Christ, and Christ in vs. Againe, that we obtaine by it a celestiaall life, or a life with God: moreouer, that by Faith and in Spirit, we receiue not onely Christs body and blood, but also whole Christ, God and man. Besides these, we grant that by the worthy receiuing of this Sacrament, we receiue remission of our sinnes, and confirmation of the new Testament. Last of all, by worthy receiuing, we get all increase of incorporation with Christ, and amongst our selues, which be his members: then which things what more can be desired: Alas, that men consider nothing at all, how that the coupling of **C H R I S T** bo

dy

of and blood to the Sacrament, is a spirituall thing; and therefore there needs no such carnall presence as the Papists imagine. Who will deny a mans Wife, to be with her Husband, one body and one flesh, although he be at London, and shee at Yorke? But the Papists are carnall men, guided by carnall reason onely, or else would they know how that the holy Ghost, because of our infirmittie, bleth metaphorically the words of abiding, dwelling, eating and drinking of Christ, that the vnspeakeable coniunction of Christ with vs, might something bee knowne. God open their eyes to see it.

And thus much for this.

Now to that part of the obiection, which sayth, that we teach **C H R I S T** to bee no otherwise present in the Sacrament, then in his Word: I would that the Objectors would well consider, what a presence of **C H R I S T** is in his Word. I remember that Saint

Augustine writeth, how that Christs body is receiued sometime visible, and sometime inuisible.

The visible receit, he calleth that which is by the Sacrament: the inuisible receite hee calleth that which by the exercise of our faith with our selues, we receiue. And saint Hieron in the third booke vpon Ecclesiastes, affirmeth, that wee ate fed with the body of Christ, and we drinke his blood, not only in mystery, but also in knowledge of Scriptures. Wherin he plainly sheweth, that the same meat is offered in the words of the Scriptures, which is offered in the Sacrament; so that no lesse is Christs body and blood offered by the Scriptures, then by the Sacraments. Vpon the 147. Psalm, hee writeth also, that though these words: He that eateth my flesh, and drinketh my blood: may bee vnderstood in mysterie, yet he saith, it is more true to take Christs body and his blood, for the word of the Scriptures, and the doctrine of God. Yea, vpon the same Psalm he saith plainly, that Christs
flesh

flesh and blood is powred into our
eares, by hearing the word: and there-
fore great is the perill, if we yeeld to
other cogitations whilst wee heare it.
And therefore, I thinke, Saint Au-
gustine saith, that it is no lesse perill
to heare Gods word negligently, then
so to vse the Sacrament. But here,
of may no man gather, that therefore
it needeth not to receiue the Sacra-
ment; or to affirme that a man may as
much by himselfe, meditating the
word in the field, receiue Christs bo-
dy, as in the Church, in the right vse
of the Sacrament. For Christ ordai-
neth nothing in vaine, or superstiti-
ously, hee ordaineth nothing whereof
wee haue not neede: Although his
authority is such, that without any
questioning, his ordinances are to bee
obeyed.

Againe, though in the field a man
may receiue Christs body by faith, in
the meditation of the word, yet deny
I that a man both ordinarily receiue
Christs body, by the onely meditation
of Christs death, or hearing of his
word,

word, with so much light, and by such sensible assurance (whereof God knoweth our infirmitie hath no small neede) as by the receit of the Sacrament; not that Christ is not so much present in his word preached, as hee is in, or with his Sacrament; but because there are in the perception of the Sacrament, more windowes open for Christ to enter into vs, then by his word preached or heard. For there, I meane in the word, he hath an entrance into our hearts, but onely by the eares, through the voice and sound of the words: but here in the Sacrament, he hath an entrance by all our senses, by our eyes, by our nose, by our taste, and by our handling also.

And therefore the Sacraments full well may bee called, seable, sensible, tasteable, and touchable words. As therefore, when many windowes be opened in an house, the more light may come in then when there is but one opened: euen so, by the perception of the Sacraments, a Christian mans conscience hath more helpe to receive

receiue Chriſt, then ſimply by the
word preached, heard, or meditated.

And therefore mee thinketh, the A-
poſtle ſull well calleth the Sacra-
ments, obſignations, or ſealings of
Godes promiſe. Reade Romans the
fourth, of Circumciſion. And thus
much for the anſwere of the obiection
aforesayd.

Now to retorne from whence wee
came; namely, to the conſideration of
the ſecond thing, what the Sacra-
ment is: I haue told you, that it is
not ſimply Bread and Wine, but ra-
ther Chriſts body, ſo called of Chriſt,
and ſo to be called and eſtimated of vs.
But heere let vs marke what body,
and what blood Chriſt called it.

The Papiffs ſtill babble: This
is my body, This is my blood. But
what body it is, what blood it is, they
ſhew not.

Chriſts
preſence
in the
Supper.

Looke therefore, my dearly belo-
ued, on Chriſts owne words, and
you ſhall ſee, that **C H R I S T**
calleth it his body broken, and his
blood ſhedde. Markes well, I ſay, that
Chriſt

Christ calleth it his body which is broken, his blood which is shed presently, and not which was broken, or shall be broken, which was shed, or shall be shed; as the Greeke Texts do plainly shew: thereby teaching vs, that as God would haue the Pascheouer called, not which was the Pascheouer, or shall be the Pascheouer, but plainly the Pascheouer: to the end that in the vse of it, the passing ouer of the Striking Angell, should be set before their eyes as present: so in the celebration of the Lords Supper, the very Passion of Christ should be as present, beholden with the eyes of Faith.

For which end, Christ our Sauer, our did specially institute this Supper, saying: Doe ye this in remembrance of mee: or as Paul saith: Shew you the Lords death till he come.

The Supper of the Lord then, is not simply Christs body and blood, but Christs body broken, and his blood shedde. Wherefore broken? Wherefore shedde? Forsooth, that teacheth

teacheth Christ himselfe, saying: Bro-
ther for you, Shed for your sinnes, and
for the sinne of many. Were now then
we have occasion in the vse of the Sa-
crament, to call to mind the greatnes
and grievousnesse of sinne, which
could not be taken away by any other
meanes, then by the shedding of the
most precious blood, and breaking of
the most pure body, of the only begot-
ten Sonne of God, Iesus Christ;
by whom all things were made, all
things are ruled and governed, &c.

Who considering this thing, shall
not be touched to repent? Who in the
receiuing of this Sacrament, think-
ing that Christ saith to him: Take,
eat, this is my body, which is broken
for thee: This is my blood which is
shed for thy sinnes, can but trem-
ble at the grievousnesse of his sinnes,
for the which such a price was payd?
If there were no plague at all else, to
admonish man of sinne, how grieuous
a thing it is in Gods sight, surely that
one were enough. But alas! how
are our hearts bewitched, through
Sathans

Sathans subtilties, and the custome
of sinne, that we make sinne a thing
of nothing: God open our eyes in
time, and giue vs repentance; which
we see this Sacrament doth, as it
were, enforçe vs vnto, in the reue-
rent and true vse of the same.

Againe, in hearing that this which
we take and eate, is Christs body bro-
ken for our sinnes; and his blood shed
for our iniquities; we are occasioned
to call to mind the infinite greatness
of G O D S mercy and truth, and of
Christs loue towards vs. For what
a mercy is this, that God would for
man, being lost through his wilful
sinnes, be content; yea, desirous to
giue his owne onely Sonne, The I-
mage of his substance, the brightness
of his glory, being in his owne bosom
to be made man for vs; that we might
by him, might be, as it were, made
Gods: What a mercie is this, that
God the Father should so tender vs
that he would make this his Sonne
being equall with him in diuinitie,
mortall man for vs; that we might

be made immortall by him? What
a kindnesse is this, that the Almighty
Lord should send to vs his enemies,
his deare Darling to be made poore,
that wee by him might be made
rich.

What bowels of compassion was
this, that the omnipotent Creator of
Heauen and earth, would deliuer his
owne onely beloued Sonne for vs
creatures, to be not onely flesh of our
flesh, and bone of our bones, that wee
might by him through the holy Ghost,
be made one with him, and so with
the Father, by communicating the
merits of his flesh; that is, righte-
ousnesse, holinesse, innocency, and
immortalitie: but also to be a true
Sacrifice for our sinnes, to satisfie
his iustice, to conuert or turne death
into life, our sinne into righteousness,
hell into Heauen, misery into felici-
ty for vs? What a mercy is this,
that God will rayse vp this his
Sonne **CHRIST**, not onely
to iustifie and regenerate vs, but
also in his person, to demonstrate
vnto

unto vs our estate, which we shall
haue: for in his coming we shall be
like vnto him.

Oh wonderful mercy of God, which
would assume this his Chast, euen in
humane body, into the heauens, to
take and keepe there possession for vs,
to leade our captiuitie captiue, to ap-
peare before him alwaies praying for
vs, to make the throne of Justice
throne of mercy, the seat of glory a seat
of grace! So that with boldnesse we
may come and appeare before God, to
aske and finde grace, in time conue-
nient. Againe, what a verity and
constant truth in God, is this, that
hee would, according to his promise
made first to Adam, and so to Abra-
ham, and others, in his time accom-
plish it, by sending his Sonne so grac-
iously? Who would doubt hereafter
of any thing that he hath promised?

And as for Christs lone, oh, whose
heart can bee able to thinke of it any
thing as it deserveth? Hee being God
would become man: Hee being rich
would become poore: Hee being Lord

of all the world, became obedient to
all; being made all, would be-
come mortall, miserable, and taste of
all Gods curses; yea, such of hell it
felte for vs. His blood was nothing
to deate, his life nothing considered,
to bring vs from death to life.

But this his loue haue more
heartly weighing, then many wordes
speaking: and therefore, I omit and
leave it to your considerations. So
that in the receiving of this Supper,
as I would you should tremble at
Gods wrath for sin: so would I haue
you to come to that terror and feare,
true faith, by which ye might be affi-
rely persuaded of Gods mercie
towards you, and Christs loue,
though all things else preached the
contrary.

Do every of you sorely think, when
you heare these wordes, Take eate, this
is my body, broken for your finnes:
Drinke, this is my blood, shed for your
finnes: that God, the eternall Father, em-
bracing you, Christ calleth & biddeth
you most lovingly, making himselfe

one with you, and you one with him,
and one with another amongst your
selues.

You ought no lesse to bee certaine
now that God loueth you, pardoneth
your sinnes, and that Christ is all
yours, then if you did heare an Angell
out of heauen speaking so vnto you.
And therefore reioyce and be glad, and
make this Supper Eucharistiam, a
thankesgiuing as the Fathers named
it. Be no lesse certaine, that Christ
and you now are all one, then you are
certaine, that bread and wine is one
with your nature and substance, after
you haue eaten and drunke it. How-
beit, in this it differeth, that you by
Faith are, as it were, changed into
Christ, and not Christ into you, as the
bread is: for by faith hee dwelleth in
vs, and we in him. God giue vs faith
in the vse of this Sacrament, to re-
ceiue Christ, as he giueth vs hands to
receiue the element, simbole, and vi-
sible Sacrament. God grant vs, not to
prepare our teeth and belly (as Saint
Augustine saith) but rather of his
mercy

honey; he prepare and give vs true
and lively faith, to vse this and all o-
ther his ordinances to his glory and
our comforts. He sweep the houses of
our hearts, and make them cleane, that
they may bee worthy Temples and
lodgings for the Lord. Amen.

Now let vs come and looke on the
third and last thing, namely, where-
fore the Lord did institute this Sa-
crament. Our nature is very obliui-
ous of **G O D**, and of all his benefits.
And againe, it is very full of dubitati-
on and doubting of **G O D** s love,
and of his kindnesse. Therefore, to the
end these two things might be some-
thing reformed and helpen in vs, the
Lord hath instituted this Sacrament;
I meane, that we might haue in me-
morie the principall benefite of all be-
nefits, that is, Christs death; and that
we might bee on all parts assured of
Communion with Christ, of all kind-
nes the greatest y^e euer God did giue
vnto man. The former to be the end,
wherfore Christ did institute this Sa-
crament, hce himselfe doeth teach vs,

Where-
fore the
Sakra-
ment was
instituted.

saying: Doe ye this in remembrance of
me. The latter, the Apostle doeth no
lesse set forth in saying: The bread
which we breake, is it not the parta-
king or Communion of the body of
Christ? Is not the Cuppe of blessing,
which wee lesse, the partaking or
Communion of the blood of Christ?
So that it appeareth, the end where-
fore this Sacrament was instituted,
was and is, for the reformation and
helpe of our obliuion, of that which
we should neuer forget; and of our
doubting of that whereof we ought to
be most certaine.

Concerning the former, namely, of
the memorie of Christs death, what
commoditie it bringeth with it, I will
purposely for times sake omit. Onely,
a little will I speake of the commodi-
ties comming vnto vs, by the partake-
ing communion we haue with Christ.
First it teacheth vs, that no man can
communicate with Christ, but the
same must needes communicate with
Gods grace and fauor, where-through
sinnes are forgiven.

Therefore,

Therefore, this commodity com-
meth here through; namely, that we
should be certain of the remission and
pardon of our sinnes. The which
thing we may also perceine by the
Cup, in that it is called the Coppe of
the new Testament: to which Testa-
ment is properly attributed, on Gods
behalfe, oblation or remission of our
sinnes. First, I say, therefore, the
Supper is instituted to this end, that
hee which worthily receiveth, should
bee certaine of the remission and par-
don of his sinnes and iniquities, how
many and great soever they be. Now
great a benefit this is, only they know
which haue felt the burthen of sinne,
which of all heauy things, is the most
heauy. Againe, no man can commu-
nicate with Christs body and bloud,
but the same must communicate with
his Spirit, for Christs body is no dead
carcasse. Now hee that communica-
teth with Christs Spirit, communica-
teth as with holines, righteousness, in-
nocency, and immortality, and with all
the merits of Christs body: so both hee

Note
though I
apply this
thus : yet
I would
not that a
ny man
should
think, that
Communionem sancto-
rum, in the
Creed, is
not set
forth there
for the
better ex-
plication
of that
which pre-
cedeth it,
namely,
what the
holy Ca-
tholique
Church is.

with God and all his glory, and with
the Church, and all the good that enet
it or any member of it had, hath, or
shall haue : This is, The communi-
on of Saints, which wee beleue in our
Creede, which hath nothing on it,
Remission of sinnes, Resurrection of
the flesh, and life euertlasting.

To the end, that we should be most
assured & certain of all these, Christ our
Saviour did institute this his Sup-
per, and therefore would haue vs to
use it. So that there is no man; I
thinke, which seeth not great cause
of giuing thanks to God, for this ho-
ly Sacrament of the Lord, whereby
if we worthily receiue it, we ought
to bee certaine, that all our sinnes
whatsoever they bee, are pardoned
cleerely : that we are regenerate and
borne againe into a liuely hope, in
an inherisance, immortall, undefiled
and which can neuer wither away
that wee are in the fellowship of God
the Father, the Sonne, and the ho-
ly Ghost : that wee are Gods Temple
at one with God, and God at one

with vs : that wee are members of
 CHRISTs Church, and fellowes
 with the Saints in all felicitie : that
 wee are certaine of immortallitie, in
 soule and body, and so of eternall life:
 then which thing, what can bee more
 demanded? CHRIST is ours, and
 wee are Christs, he dwelleth in vs,
 and we in him. Oh happy eyes that
 see these things! And most happy
 hearts that feele them! My deare
 brethren, let vs pray vnto the Lord, to
 open our eyes to see these wonderfull
 things, to giue vs faith to feele them.
 Surely wee ought no lesse to bee assu-
 red of them, now in the worthy recei-
 uing of this Sacrament, then wee
 are assured of the exterior symbols
 and Sacraments. If an Angel from
 Heauen should come and tel you these
 things, then would you reioyce and
 be glad. And my deare hearts in the
 Lord, I, euen I, though most vn-
 worthy, am sent of the Lord to tel you
 no lesse, but that you worthily recei-
 uing this Sacrament, shall receiue
 remission of all your sinnes, or rather

D 2 certaintie

certaintie that they are remitted, and that you are euen now Gods, Dearlings, Temples, and fellow inheritors of all the good that euer hee hath. Wherefore, see that you giue thanks vnto the Lord for this his great goodnesse, and prayse his Name for euer.

An obiection of unworthy receiving.

Oh, saith one, I could be glad in very deed, and giue thanks from my very heart, if that I did worthily receive this Sacrament. But (alas) I am a very grieuous sinner, and I feele in my selfe very little Repentance and Faith; and therefore I am afraid that I am unworthy.

The answer.

To the answering of this obiection, I think it necessary to speak something of the worthy receiving of this Sacrament, in as great breuity and plainenesse as I can. The Apostle willethe all men to proue and examine themselves, before they eate of this Bread, and drinke of this Cup: for they that eate and drinke unworthily, eate and drinke their owne damnation.

Therefore, this probation and examination

purification is necessary. If men will
 try their Gold and Silver, whether
 they be Copper or no: is it not more
 necessary, that men should trie their
 consciences? Now, how this should
 be; the Papists teach amisse, in sen-
 ding vs to their auricular Confession,
 which is impossible. The true pro-
 bation, and tryall of a Christian con-
 science, consisteth altogether in Faith
 and Repentance. Faith, hath respect
 to the Doctrine and Articles of our
 Beliefe: Repentance, hath respect to
 manners and conuersation. Concer-
 ning the former, I meane of Faith,
 we may see the Apostle teacheth vs,
 1. Corinthians 11. Concerning the lat-
 ter, for our conuersation, those finnes
 which are commonly called mortall, or
 deadly, are to be remoued. These sins
 are discerned from other sins, by the
 Apostle, Rom. 6. in saying: Let not
 sinne reigne and beare sway in your
 mortall bodies. For truly, then we sin
 deadly, when we giue our selues over
 to sin, and let it haue the vse of
 our libertie; when we strue not
 against

against it, but allow it, and consent to it. **Howbeit**, if wee strue against it, if it displease vs, then truly, though sinne be in vs (for wee ought to obey God without all resistance, or unwillingnesse) yet our sins be not of those finnes, which separate vs from God, but for Christs sake shall not bee imputed vnto vs belouing.

Therefore, my dearly beloued, if that your finnes doe now displease you, if you purpose vnsainedly to be enemies to sinne in your selues and in others, as you may, during your whole life; if you hope in Christ for pardon; if you beleue, according to the holy Scriptures and Articles of the Christian Faith, set forth in your Creede: if, I say, you now trust in Gods mercy, through Christs merits; if you repent, and earnestly purpose before God to amend your life, and to giue over your selues to serue the Lord, in holinesse, and righteousness all the dayes of your life: although before this present, you haue most grievously sinned; I publish vnto you,

you, that you are worthy guests for
this Table; you shall bee welcome to
Christ, your sinnes shall be pardoned,
you shall bee endued with his Spirit,
and so with communion with him
and the Father, and the whole Church
of God, Christ will dwell in you, and
you shall dwell in him for evermore.

Wherefore, behaue your selues
accordingly, with ioyfulness & thanksgiv-
ing. Do you now appeare be-
fore the Lord: make cleane your hou-
ses, and open the doores of your hearts
by repentance and faith, that the Lord
of Hostes, the King of glory, may en-
ter in: and for ever hereafter beware
of all such things, as might displease
the eyes of his Maestie. Flie from
sinne, as from a Load; come away
from Popery, and all Antichristian
Religion; bee diligent in your vocati-
ons, be diligent & earnest in Prayer;
hearken to the voyce of God in his
Word with reuerence; liue worthy
of your profession. Let your light in
your life so shine, that men may see
your good workes, and glorifie your
Father

Father which is in heauen. As you
 haue bene darknesse, and followed
 the works of darknesse, so now haue
 forth bee light in the Lord, and haue
 societie with the works of light. Now
 hath God renewed his covenant with
 you, in Gods light now are you as
 cleane, and healed from all your sores
 of sinnes. Goe your wayes, sinne
 no more, lest a worse thing happen vn-
 to you. See that your houses being
 new swept, bee furnished with godli-
 nesse and vertue; and beware of idle-
 nesse, lest the Devill come with seven
 spirits worse then himselfe, and so
 take his lodging, and then your lat-
 ter end will be worse then the first.

God our Father, for the tender
 mercie and merits of his Sonne, bee
 mercifull vnto vs, forgive vs all our
 sinnes, and giue vs his holy Spirit,
 to purge, cleanse, and sanctifie vs,
 that wee may bee holy in his sight
 through C H R I S T; and that we
 now may bee made ready, and wor-
 thy to receiue this holy Sacrament,
 with the scrutes of the same, to the
 full

full reioycing and strengthening of
our hearts in the LORD. To
whom be all honour and glory,
world without end.

Amen.

(*)

To GOD be all praise for euer.

FINIS.

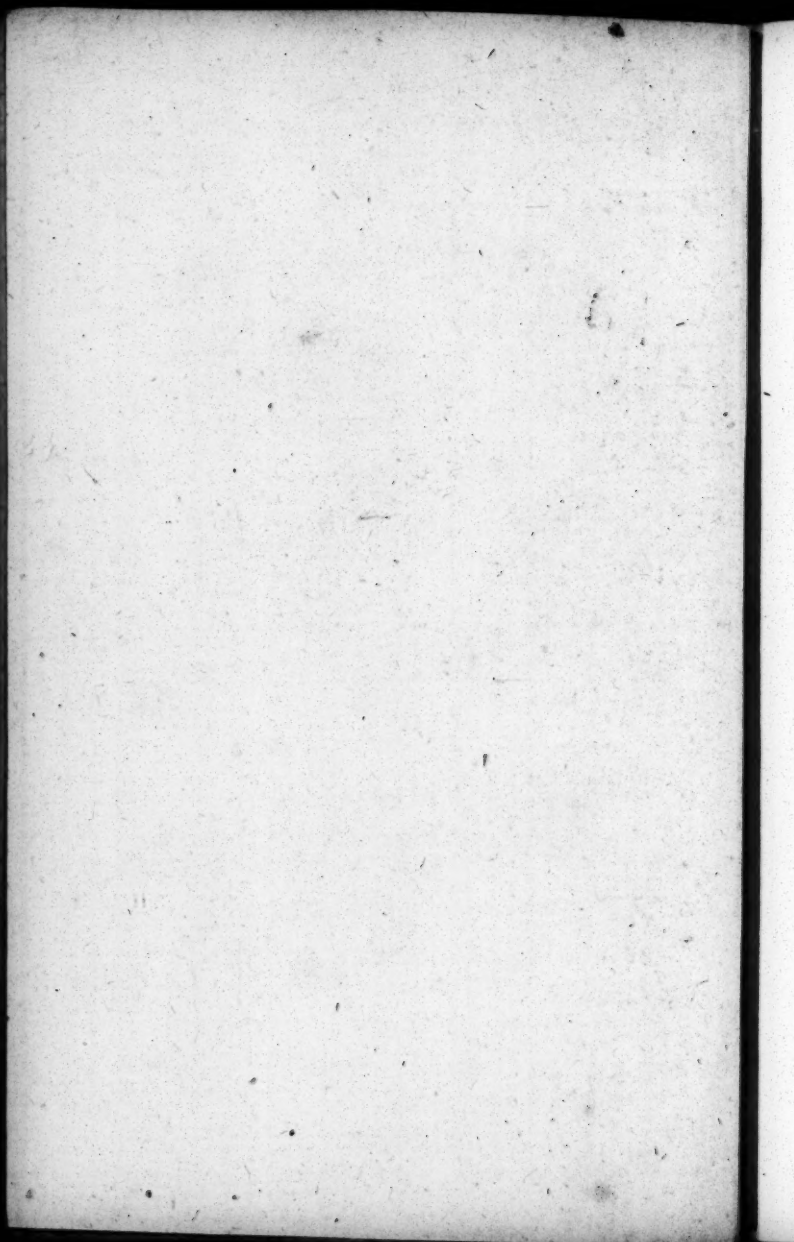
37
all rejoicing and strengthening of
our hearts in the R. M. D. R.
to be all honour and glory
unto without end.

Amen.

(*)

To GOD be all praise for ever.

F13V2.



STC 3504 A Worthy Sermon
1621

Before it was separately rebound (by Robt. Lunow) this work was in a thick volume with fifteen others, of which the first was STC U-14106.5 (q.v. for description & list).

While it was in sheets I examined it and found it as follows:

Collation:

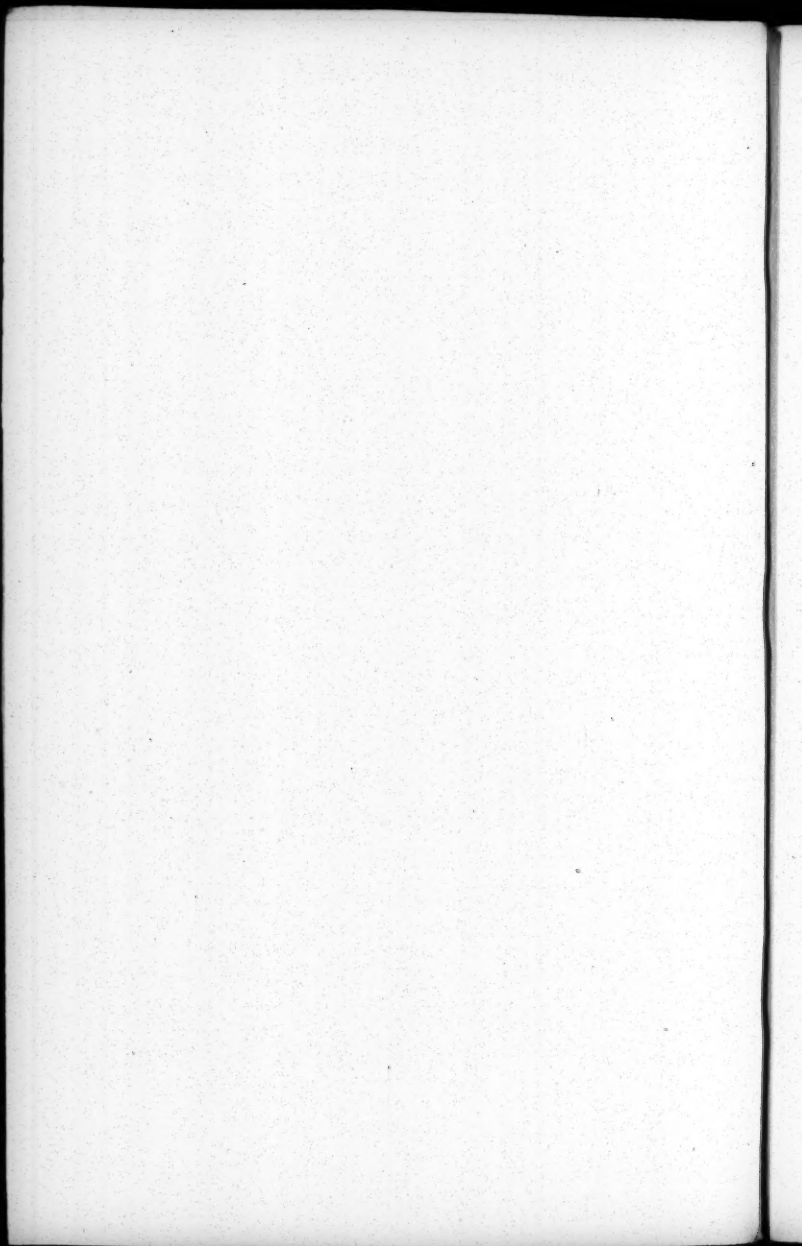
A⁸(-A1) B-C⁸ D⁸(-D8).

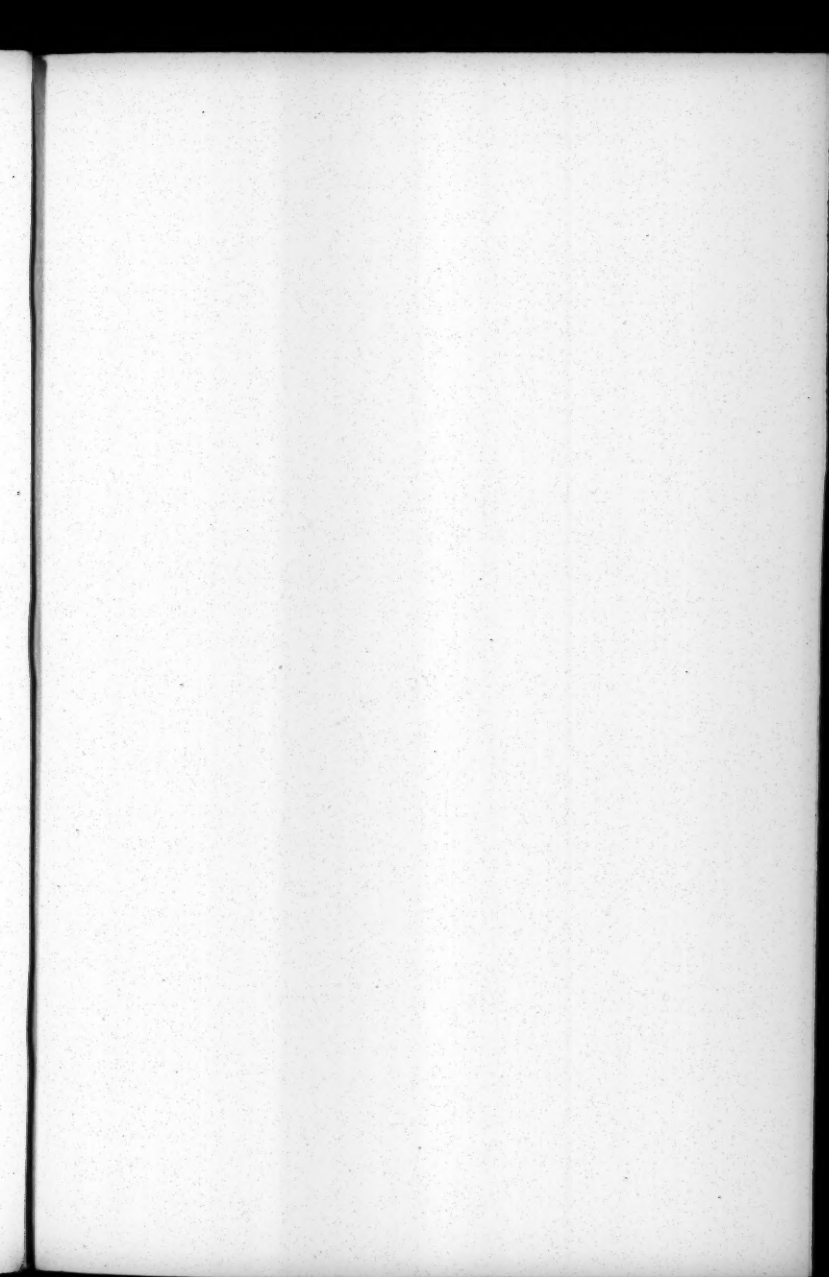
Condition: All pairs of leaves were normally conjugate.

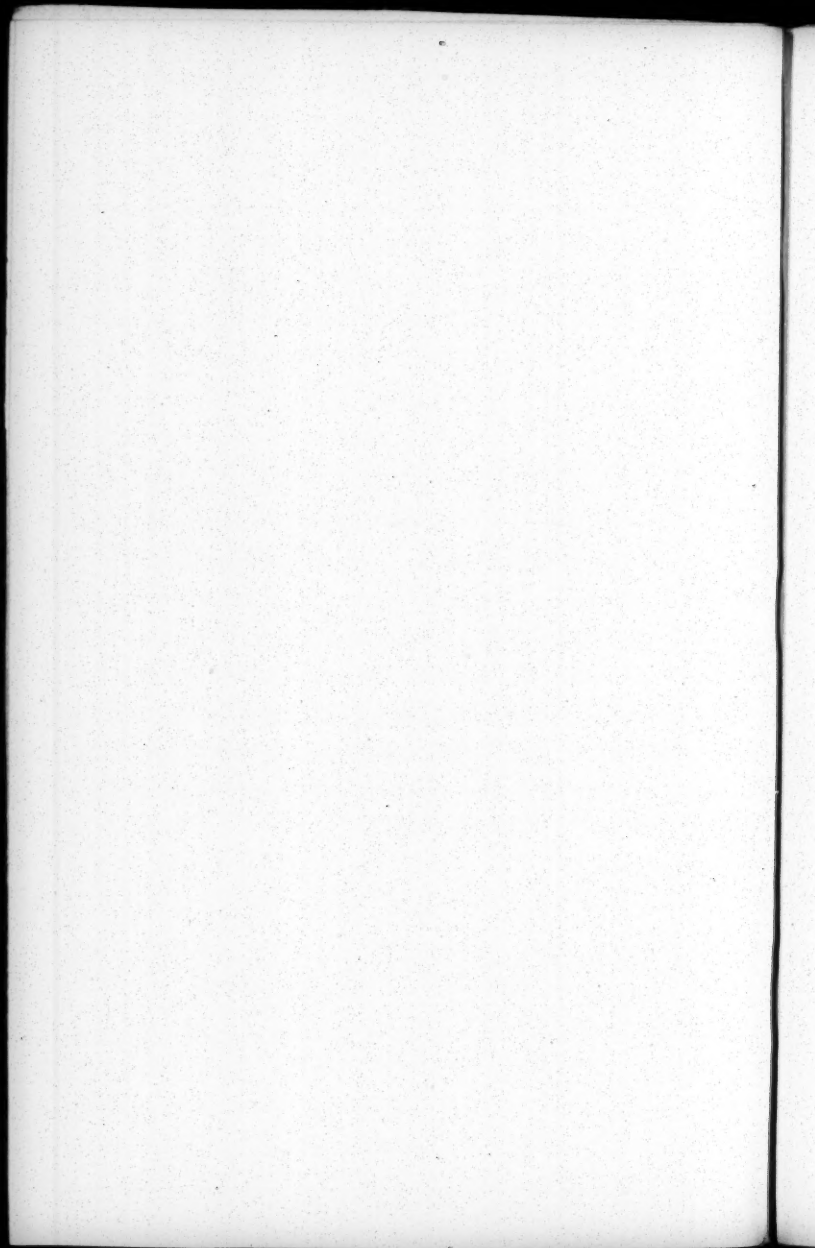
13 jul 60

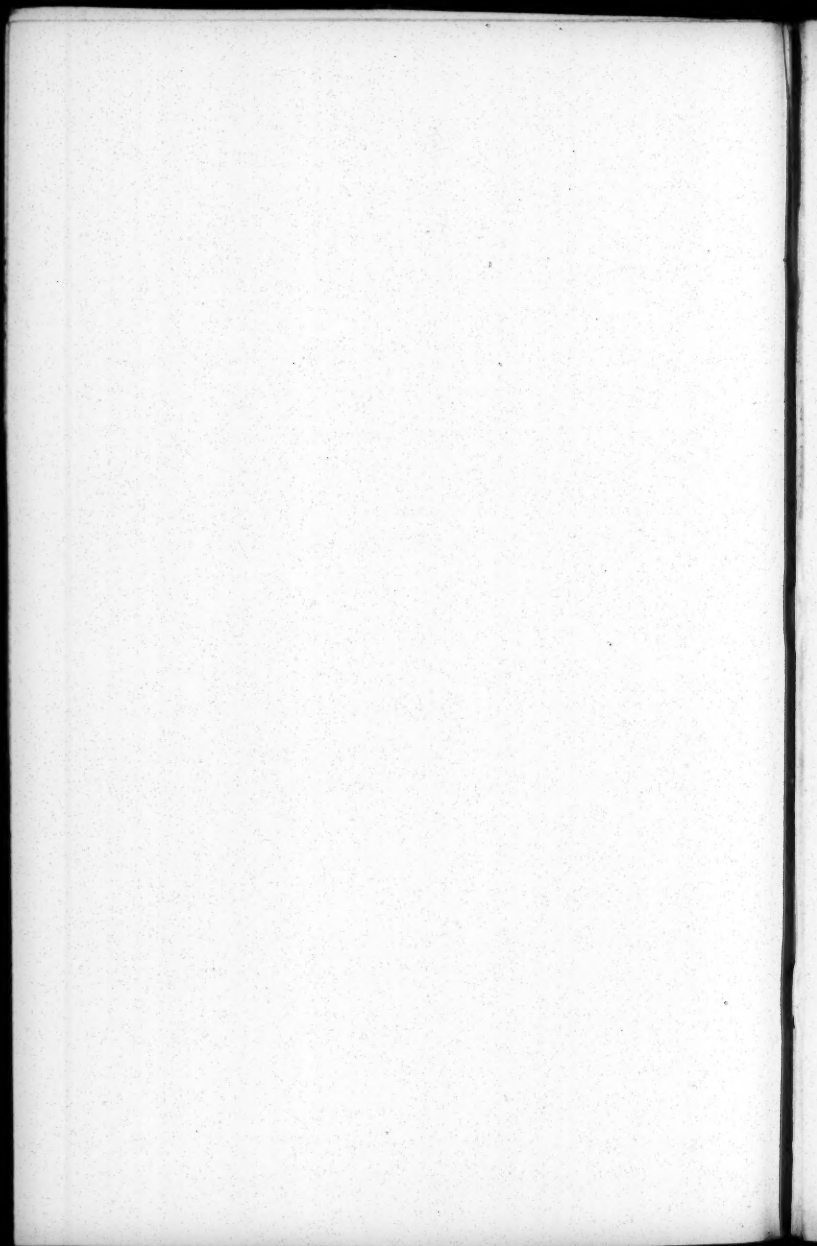
llb











HH 115/18

STC 3504